

The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY
THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

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THE EASTER GUEST.

I knew thou wert coming, O Lord divine!
I felt in the sunlight a softened shine;
A murmur of welcome I thought I heard
In the ripple of brook and the chirp of bird;
And the bursting buds and the springing grass
Seemed to be waiting to see thee pass;
And the sky and the sea and the throbbing sod
Pulsed and thrilled at the touch of God!

I knew thou wert coming, O Love divine!
To gather the world's heart up in thine.
I knew the bonds of the rock-hewn grave
Were riven, that, living, thy life might save;
But, blind and wayward, I could not see
Thou wert coming to dwell with me, e'en me,
And my heart, o'erburdened with care and sin,
Had no fair chambers to take thee in.

Not one clean spot for thy foot to tread,
Not one pure pillow to rest thy head,
There was nothing to offer,—no bread, no wine,
No oil of joy in this heart of mine;
And yet the light of thy kingly face
Illumed for thyself one small, dark place.
And I crept to the spot, by thy smile made sweet;
And my tears sprang, ready to wash thy feet.

Now let me come nearer, O Christ divine!
Make in my soul for thyself a shrine;
Cleanse, till the desolate place shall be
Fit for a dwelling, dear Lord, for thee!
Rear, if thou wilt, a throne in my breast;
Reign! I will worship and serve my Guest.
Abide thou in me. If in thee I abide,
No end shall there be to the Easter-tide.

—*Mary Lowe Dickinson.*

MANY MANSIONS IN GOD'S HOUSE.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."—JOHN xiv. 2, 3.

We do not know much about the other life. But we know this: that the same Being rules by the same laws in this world as in all other worlds. As God is always the same, we may be sure that his laws and methods in this world are not contradicted or opposed to his methods in other worlds, and that we may learn something of what he does for us in the future by what he does for us in the present. The future life will not, indeed, be a mere repetition of this, but doubtless will correspond to it.

Let us look, therefore, at some of these correspondences or analogies, in order to correct and elevate our ideas of heaven.

When a child comes into this world, he comes into a home which God has provided for him beforehand. He finds father and mother, brothers and sisters, a house, rooms, books, schools, play,—indoors and out-of-doors,—young companions, all provided for him beforehand. He is at once absorbed in these outward interests, and does not stop to look in and ask, "Who am I?" and "Whence did I come?" All that is left for a future time.

So it may be with us when we enter the next world. We shall find a home provided

for us, wiser and older friends to meet and receive us, enough around for us to see, to do, to love, to enjoy. We may become little children again,—all of us. We may lay down the burden of years and cares, and begin life anew under these glad, angelic auspices. All the knowledge and faculty which we have gathered in this life will seem childlike ignorance by the side of the wisdom of these lofty and grand souls who may be to us guardians, guides, and friends. We shall feel ourselves little children beside them in our ignorance and weakness, and shall gladly be guided by their larger experience.

In this world, all our activity and all our joy come from three sources,—Thought, Love, Work. First there is intelligence, exercise of intellect, creating our knowledge, giving the power of thinking accurately and justly: there is that inspiration which all men share more or less, by which a stream of new ideas flows into the mind from some upper source. This is one fountain of human joy. A man who is thinking and learning something has a certain contentment and satisfaction of mind in that. A second source of contentment is work. To be able to exercise our powers, to accomplish something, to imitate God by creating, to bring order out of confusion, to add something to the wealth of the world,—this is another great source of satisfaction. And, third, there is love. To be able to go out of ourselves, to sympathize with others, to enter into their needs and perplexities, to help them forward, to enjoy and reverence great qualities of mind and heart, to feel at home in the society and friendship of other minds,—this is another of the essentials of happiness. But, when we have them all united, we have a sort of heaven, even in this life. We have a perfect contentment when we work steadily for a good end,—work in sympathy and friendship with others, and work intelligently, with new thoughts coming to us, and gaining new knowledge out of our work evermore. That makes heaven here, and that is why Paul spoke of sitting in heavenly places with Jesus Christ now.

Heaven hereafter is probably the same thing, only carried upward and onward. A new world, new senses, new faculties, will give us more to know, so that all we have learned in this life will seem like the igno-

rance of a little child. And who can tell us how much there may not be to do hereafter? What great works may not be going on in the universe? The insoluble problems of life, which daunt and confound us here, are but the shadows thrown down on our globe from the vast events going forward in worlds beyond. The conflict between freedom and fate, the antagonism of soul and body, the existence of evil in a perfect world,—these mysteries are suggestions of how much there is to be known and done hereafter.

And how much, also, to be loved! Love here is one of the best things we have; but love here is only in its rudiments. What may it not become in the other world, when we shall be lifted into communion with the wise, the good, the noble, the beautiful, who have gone up and on; when we shall be surrounded by their sympathy, blessed by their love; when Christ shall come to find us with the angels and archangels, and when we, in our mansion, in our sphere, shall be able to work with them in theirs, for the advancement and redemption of the universe? Love made perfect, which casts out all fear, shall bring us into a heavenly sympathy with the whole creation of God.

The essential difference between heaven and hell, according to Augustine and the early Church Fathers, is this: that heaven is the sight of God, and hell is the loss of that sight. The "beatific vision," or seeing God, makes heaven; and not seeing him makes hell.

But we may see God in this world,—not directly, indeed; for he dwells in light inaccessible and full of glory. He is not hidden from us by darkness, but by light. As our ears are tuned to hear only a few octaves of music, and all the other harmonies of heaven and earth escape us, so, while "this muddy vesture of decay" shuts us in, our eye can only range through a certain scale of light. All above it is too bright, all below it too dark. God is present in nature around us. He is present in our own soul. But we see him in these indirectly. Yet we see him as in a glass darkly, see him as through a veil. In the order and wonder of creation, in the majesty of sunrise and sunset, in the infinite range of the midnight heavens, we feel God's presence.

We have the sense of an Infinite Power behind all finite forces, an Infinite Ordering Mind behind all law, an Infinite Love behind all goodness. And, in the trials and perplexities of life, in hours of sorrow and of sin, the heavens are sometimes opened and we see God. A calm peace comes down into the soul, a new life, a new power, fills our heart and our thought. We realize the presence of our heavenly Father.

Thus we can understand a little how we shall see God hereafter. Though we cannot look directly at the sun, we feel sunlight, and see it all around us. So we may see the shining of God, the sunlight of his love, all around us, as by some other sense, by some deeper power than we have now. The religious man is as sure of God's presence in this world as he is of his own. He does not believe in God because of any argument. He knows God by the intuition of his own soul. When Paul said, "In him we live and move and have our being," he was just as sure of God's being as of his own.

In the other world, what Paul and other religious men have felt we shall all feel. "Blessed are the pure in heart," said Jesus, "for they shall see God." We all shall see God, and know him, as we now know the reality of things which the senses cannot show. We are not more sure of the existence of our bodies than we are of joy, sorrow, hope, fear, choice, reason, beauty, love. These are realities, though they cannot be touched, tasted, or seen with the outward eye. So shall God be known as near, as our life, as our strength, as our joy, as the root of all we are, as the hope of all we desire, as the boundless fountain of love, flowing evermore into our heart and our life.

Christ said to his disciples, "I go to prepare a place for you." He may prepare a place for them and for us there, as he prepares it here.

Christ prepares the place for us here, and we enter a world Christianized for us by his influence. There is more of love in the world because Christ has been in it. God is loved rather than feared. Man is loved rather than hated. Jesus harmonizes, unites, and pacifies mankind.

And Jesus prepares a place for us in the other world in a like manner. When he

went into the other world, he went not merely to seek there his own joy, but to prepare ours. He went not to sit on a throne of glory, but, having prepared our place, to come and receive us to himself. He did not lose his love for the world or for mankind, or cease to work for our redemption when he entered heaven. His love for us did not diminish as he went nearer to God, but increased. He went into his rest in heaven, but his rest is a greater activity of good.

He prepares a place for us by awakening in the spirits above a sympathy like his own for the spirits below. His grace and truth penetrate the celestial spheres, as they have leavened the earthly ones. Thus with the great law of progress, by which souls ascend upward more and more, is joined Christ's law of love, by which the first becomes last, the highest archangel descending to the humblest work of sympathy. And thus is set aside forever that doubt which intrudes so often into loving hearts, whether those who were so dear to us in this life may not in their upward ascent have soared far away from our communion. "Can we be anything to them," we ask, "there?"

Yes. For, when Christ prepares a place for us, he comes to us to receive us to himself. And what Christ does, that do all those who belong to Christ and are like Christ. They do not go away from us by their progress, but come nearer to us. They do not lose their love for us, but have more of it, deeper, tenderer, larger, as they advance along the ascending highway of being. As Jacob in his dream saw on the ladders of heaven the angels of God not only ascending, but also descending, so forever do the good and true come down into a greater sympathy while they go up into loftier purity.

The next words confirm this truth, if it needs confirmation. "I will come again, and receive you unto myself, that where I am, there may ye be also." Christ wishes us to be with him. True, we cannot go to him. But, though the lower cannot go up to the higher, the higher can come down to the lower. This, then, is the beautiful and divine truth taught in this passage, —that where law divides, love reunites. Separate mansions, but the same home. Each soul its own place, work, opportunity, but each in union with the highest soul

which loves it. The love of the pure and holy spirit brings it down into communion with the lower spirit. If our faces are turned upward, they descend to us.

Sometimes in dreams we have the foretaste of this heaven. Sometimes in dreams we feel ourselves visited by the noblest and grandest natures, who come and talk with us familiarly as friends. The barriers of condition, circumstance, and character, seem removed. We are at home with these immortal and divine spirits. Magnificent in wisdom, glowing with the glory of the skies, they yet treat us as the mother treats her child: they make us at home with them; they raise us into the same sphere as their own. I have had dreams of such superior essences, whom I seemed to know well and intimately, and who seemed to know me better than I knew myself. And this is my idea of heaven. To every one his own place, his own work, his own position, exactly fitted to his character, but every one visited from on high by these perpetually descending souls from more celestial spheres, taking us momentarily into their own peace and light and purity.—*James Freeman Clarke.*

THE STILL HOUR.

He is gone: a cloud of light
Has received him from our sight,
High in heaven, where eye of men
Follows not, nor angels ken;
Through the veils of time and space,
Passed into the holiest place,
All the toil, the sorrow, done,
All the battle fought and won.

He is gone; and we remain
In this world of sin and pain,
In the void which he has left.
On this earth, of him bereft,
We have still his work to do,
We can still his path pursue;
Seek him both in friend and foe,
In ourselves his image show.

He is gone; but we once more
Shall behold him as before,
In the heaven of heavens the same
As on earth he went and came.
In the many mansions there
Place for us he will prepare:
In that world unseen, unknown,
He and we may yet be one.

He is gone; but not in vain:
Wait until he comes again.
He is risen, he is not here.
Far above this earthly sphere,
Evermore in heart, and mind,
There our peace in him we find.
To our own Eternal Friend
Thitherward let us ascend.

—*Arthur P. Stanley.*

The essential fact of the resurrection, according to Christ and Paul, is not the rising from the grave, or a visible, bodily return to life, but the ascent of the spirit into the spiritual realm. The essential fact in the resurrection of Jesus was this: that he was not dead; that he did not die; that death had no dominion over him; that he had gone up into a higher world, and yet was able to come to his friends below, to teach them, to influence them, and be with them always to the end of the age. The questions of *how* he rose, with what body he came, in what way he showed himself,—these were all secondary and unessential. It was enough that the disciples saw him, knew him to be alive, knew that he was not defeated, that he was coming as the Messiah to establish his kingdom. This was the all-important conviction which gave new life to their souls.

If we, then, be risen with Christ, let us seek those things that are above. Our sense of immortal life will deepen as we devote ourselves to all things generous, humane, true, and good. This is the true way to keep Easter,—to rise out of all that is poor, mean, cowardly, into courage and faith. Let us give ourselves, souls and bodies, to God, and be sure that all things will work for good to those who love him.

Do not ask, When is Christ coming, and when is he to appear? Christ is here now, if you will open your soul to him. He is not hidden nor afar off. Whenever you will try to do your duty, trusting in God; whenever you will help and comfort any weary soul; whenever you will forgive those whom you think have injured you, and do good to those who treat you with seeming scorn; when you will put out of your heart envy and low ambition, poor vanity, self-

conceit, and give yourself to what is generous, true, and noble,—you will discover that Christ has already come. His hour cometh always, and now is.—*James Freeman Clarke.*

THE BIBLE CLASS.

CONVERSATIONS AT CAPERNAUM AND PREACHING IN THE SYNAGOGUE.

Matthew xv. 1-20; *Mark* vii. 1-23; *John* vi. 26-71.

It is usually supposed that the conversation recorded in *Matthew* xv. 1-20 and *Mark* vii. 1-23 took place on the Friday of the return of Jesus to Capernaum (after the stories of feeding the five thousand and the walking on the water, see last lesson); and the latter part of *John* vi. gives the discourse in the synagogue on the following Sabbath. But some of the sayings of Christ (in *John*) may have been spoken before in conversation.*

These sections contain passages of great interest. We will note some of them.

Jesus had now broken with the Pharisees and they with him. They seek occasion to find fault with his disciples, and he answers with a severe reproof.

These Pharisees had come from Jerusalem. Perhaps the reproach, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread," may have had reference to the eating of bread on the day before, at Bethsaida-Julias.

The answer of Jesus is stern and unpromising:—

"Why do ye also transgress the commandment of God by your tradition? . . .

"Ye hypocrites! Well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." (*Matthew*.)

Mark throws in a few words of explanation, which show that his Gospel, or at least this part of it, was written for the use of Gentiles. (*Mark* vii. 3, 4.)

* Observe here that *John* vi. is out of place, where it stands, between chapters v. and vii.

It should be remembered, also, that the sermon in a Jewish synagogue followed the liturgical service, and was succeeded by a free discussion.

But the chief interest of this narrative, nearly the same in *Matthew* and in *Mark*, is in the principle, so strongly stated and boldly maintained directly in the face of his enemies. Instead of merely answering the question and letting the matter drop, the narrative goes on:—

"And he called to him the multitude again, and said unto them, Hear me all of you, and understand: there is nothing from without the man that going into him can defile him; but the things which proceed out of the man are those that defile the man."

There was no temporizing here. He did not leave the question as it stood, merely as regarded the washing of hands, but went on to the eating of meats.

The disciples, however, wanted a little more explanation. So they came to him after he had entered the house (perhaps Peter's house in Capernaum where he had now arrived).

His answer (*Mark* vii. 18, 19) evidently made a strong impression on Peter.* For Peter adds a comment in relating the conversation to Mark, which is wanting in *Matthew*. This was not understood by the translators of the common version; and we owe a great deal to those who prepared the revised version for giving it to us, and thus rescuing so significant a passage from obscurity. The words of Jesus are almost the same in *Matthew* and *Mark*. But, adds Peter,† (*This he said*), "making *all* meats clean!"

This principle was hard for Peter to accept. He probably lay awake that night, thinking it over; and we have here the text to which *Acts* x. and xi. are the commentary, and Peter may have owed his life to his courageous adherence to this principle. But we must not anticipate the story of his imprisonment and release.

After the rest of Friday night came the last Sabbath in Capernaum, and the preaching in the synagogue, with the wonderful words retained alone by *John*.

"I am the bread of life: he that cometh

* This passage in *Matthew* and in *Mark* should be carefully read, comparing the authorized version with the revised version.

† The words "*This he said*" are supplied by the revisers, as the meaning would not otherwise be clear.

to me shall not hunger, and he that believeth on me shall never thirst." . . .

The loaves of bread in the Temple, called the "shew-bread," may have here been in the mind of Jesus. It is not known exactly what these loaves signified, but it seems probable that they were a symbol of the presence and sustaining power of God. "Bread of the Face," "Bread of the Presence" (of God), seems to have been the thought suggested by the name. "The Bread of the Face," says Dean Garden,* in Smith's Bible Dictionary, "is therefore the bread through which God is seen. . . . Whence it follows that we have not to think of bread merely as such, as the means of nourishing the bodily life, but as spiritual food. . . . Bread is here a symbol, and stands, as it generally does in all languages, both for life and life's nourishment; but, by being entitled the *Bread of the Face*, it becomes a symbol of a life higher than the physical. . . . They who eat of it, and satisfy themselves with it, see the face of God. It is to be remembered that the shew-bread was 'taken from the children of Israel by an everlasting covenant,' and may therefore be expected to bear the most solemn meaning."

With these ideas in regard to the shew-bread in the Temple Jesus was brought up, and it is not strange that the analogy should have struck him forcibly. It is also natural that on this last Sabbath in his Capernaum home he should, in preaching, have desired to use the most solemn, forcible, and significant words possible.

Here occurs the passage, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have not life in yourselves."

I incline to place a short pause between the first two clauses. It seems to me that the second one ("and drink his blood") occurred to Jesus while speaking.

If we remember that the Jews were forbidden to take as food the *blood of any creature*, the phrase becomes very significant. The *blood* was regarded as the *life* of the animal, and somehow it was thought wrong to make food of the life of any creature.

But the idea in the mind of Jesus seems to have been this. As we say, "You must not only *read* this book, you must *digest* it," so he desired to enter into his disciples, and

feed their spiritual life; and, as he spoke, remembering that there was little doubt that his last hour was approaching, he said: "My blood is not forbidden. Take my life, and by dying I shall enter into your minds and hearts."

But, alas! some of his followers—disappointed perhaps at his refusal to assume the position which they desired him to take, of a rival king to Herod and a military captain—"went back, and walked with him no more." The time had in fact come when his disciples were put to the test. If Jesus declined the attitude into which they desired to force him, they feared to be involved in his ruin. It was a melancholy sequence to the inspired words to which they had just listened. The mournful question with which he turned to the circle of his nearer disciples gives us a glimpse into the human heart of Jesus,—

"Will ye also go away?"

Peter could still express the generous and loyal impulse of his heart. The quick response sprang to his lips: "Lord, to whom shall we go? Thou hast the words of eternal life!"

L. F. C.

(Questions on New Testament study may be addressed to Miss L. Freeman Clarke, Jamaica Plain, Mass.)

THE BOOK AND MAGAZINE CLUB.

[Send all matter for this department to Mrs. W. B. Nichols, 3 Webster Street, Allston, Mass.]

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*Quoting from Bähr's *Symbolik*.

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(Most of these books are children's books, and suitable for Sunday-schools.)

The Philadelphia Branch offers,—address Miss Helen B. Goodwin, 2036 Gratz Avenue, Philadelphia, Pennsylvania:—

"Donovan," Edna Lyall; the *Friends' Journal*, 1895; *Christian Register*, 1895; "The World of Can't"; "Esther Denison"; "Knight Errant"; "Only the Governess, Carey"; "Widow Goldsmith's Daughter"; "Is a Man Worth more than a Horse?" Miller; "By Misadventure," Barrie; "Master Rockafellar's Voyage," Clark Russell; "Mr. Fortescue," W. Westall; "Short Stories," 2 vols.; *Ladies' Home Journal*, 1894; *Home Queen*, 1893-95; Burkett's "Loch McClelland"; "The Trespasser," Gilbert Parker; "Waverley," Scott; "Good Luck," Werner; "Ships that pass in the Night"; "She's All the World to me," Caine; "Four Destinies," Carey; "A Window in Thrums"; *Lippincott's Magazine*, 1891-92.

The following books are offered by the King's Chapel Branch. Address Miss Mary Curtis, 253 Marlborough Street, Boston, Mass.

Readers.

"English Grammar," Whitney; "Second, Advanced Second, Third, Fifth," Franklin; 5 Spelling Books; "Dictation Exercises"; "Fifth Reader," Sheldon; "Language Lessons," Swinton; 3 Primers; "United States Reader," Anderson; "Stories for Young Children," Turner; "First Lessons in Natural History and Language"; "Fourth Reader," Monroe.

Mathematics.

"Number Stories," Woodward; "First Book in Arithmetic," Harper; "Intermediate Arithmetic," White; "Arithmetic," Wentworth; "Grammar School Arithmetic," Wentworth; "School Algebra," Wentworth; "Plane Geometry," Wentworth; "Arithmetic," Franklin.

Geography.

"Primer of Geography," Colton; "Our World," Hall; "Introductory Geography," Harper; "Geography," Swinton.

History and Science.

"General Sketch of History," Freeman; "French History for English Children," Brook; "History of Europe," Freeman; "Children's History of Rome," Yonge; "History of English Literature," Collier; "Stories from Norse Mythology," Litchfield; "Starland," Ball; "Common Minerals and Rocks," Crosby; "Logic," Jevons; "Descriptive List of Experiments on the Fundamental Principles of Chemistry," J. P. Cooke; "Botany"; "Philosophy of Rhetoric."

Music.

Bertini's "Piano Method"; "Three Elementary Singing Books."

Latin and Greek.

"Beginner's Latin Book," Collar and Daniel; "Latin Grammar," Harkness; "Latin Grammar," Allen and Greenough; "Latin English Dictionary," White; "Gradatim"; "Gate to Cæsar," Collar; "Legends of Ancient Rome," Livy; "Selections from the History of Rome," Eutropius; "Bucolics and Six Books of the Æneid," Virgil; "First Six Books of the Æneid," Virgil; "Exercises in Greek Prose," Jones.

French.

"Complete French Course," Chardenal; "Introductory French Course," Fasquelle; "French Primer," Hachette; "French Reader"; "Trésor de Contes Élémentaires."

German.

"Four German Grammars," by Ollendorff, Otto, Woodbury, Tiark; "Progressive German Reader"; "Wilhelm Tell," Schiller.

Miscellaneous.

Bacon's "Essays"; White's "Poems"; "Beyond the Dreams of Avarice," Walter Besant.

Miss Mary E. Hawley, 158 Elm Street, Albany, New York, offers the following books: "For Faith and Freedom," Besant; "In Far Lochaber," Black; "Bleak House,"

"Cricket on the Hearth," Dickens; "Scarlet Letter," Hawthorne; "Nameless Castle," Jokai; "King Arthur," Mulock; "Treasure Island," Stevenson; "Old Homestead," Thompson; *Ladies' World*, 1895.

Miss Harriet M. Sherman, 36 Harris Street, Waltham, Mass., offers simple sheet music, in Waltzes, Marches, Quicksteps, etc., appropriate for beginners on the piano; also Bertini's "Method of Instruction for the Piano"; and 2 "Intermediate Music Readers"; also the following educational books: Smith's "Mental Arithmetic"; Greenleaf's "Mental Arithmetic"; Greenleaf's "Intellectual Arithmetic," 3 copies; Tower's "Intellectual Arithmetic," 2 copies; Sargent's "Second Reader"; Sargent's "Standard Third Reader"; Sargent's "Standard Fourth Reader"; Hillard's "Fourth Reader," 2 copies; Hillard's "Third Reader"; Hillard's "Intellectual Reader"; Quackenbos's "English Grammar," 2 copies; Smith's "English Grammar"; Greenleaf's "English Grammar"; Swinton's "Word Book," 2 copies; Warren's "Primary Geography"; Butler's "Practical Geography"; Tower's "Elementary Grammar"; Mitchell's "Standard Geography"; "Pronouncing Speller"; "Arithmetic by Grades," eight numbers, by John T. Prince.

The Lowell Branch offers the following books and magazines:—

Munroe's "Sixth Reader"; Robinson's "Progressive Arithmetic"; Franklin's "Written Arithmetic"; Hagar's "Common School Arithmetic"; Harrington's "Spelling Book"; Warren's "Common School Geography"; Guyot's "Common School Geography" (teacher's edition); "Highways of Literature," David Prydes; *Chambers's Magazine*, 1880-81 (eleven numbers each); *Appleton's Magazine*, 1878; *Atlantic*, 1879 (eleven numbers); *Cosmopolitan*, 1895; *Woman's Column*, 1894-95 (forty numbers); *Étude* (music magazine), 1888, 1889-91 (complete), 1890-94 (twenty-one numbers). Address Mrs. A. F. Anderson, 31 Anne Street, Lowell, Mass.

The Ladies' Association and the Venah J. Warren Circle of King's Daughters offer the following books:—

"Westward Ho!" Charles Kingsley; "A Talk with my Pupils," Mrs. Charles

Sedgwick; "A French Country Family"; "The Hungarian Brothers," A. M. Porter; "Almost a Heroine" and "Rumor"; Shakespeare's "Plays"; "Mildred at Rose-lands," Martha Finley; "Hero Carthew," Parr; "A Case in Equity," Lynde; "The Lady of Las Cruces," Reid; "Alain of Halfdene."

Magazines.

Ladies' Home Journal, 1891, 1894, 1895; *Munsey's*, 1894, 1895; *Century* (January to June), 1895; *Lend a Hand* (August to December), 1892; the *Kindergarten News* (incomplete), 1893, 1894, 1895; *Youth's Companion*, 1888, 1890, 1895. Address Miss Carrie L. Murdock, corner Washington and Allston Streets, Brighton, Mass.

Amy L. Kirby, North Perry, Maine, offers "Essays of Elia," Lamb; "When a Man's Single," Barrie; and "Eastern Sketches," Thackeray.

Miss S. A. Chever, Melrose Highlands, Mass., Box 24, offers the *Woman's Journal*.

Miss Elizabeth Green, Box 17, White Plains, New York, offers "Nuttie's Father," Miss Yonge.

Mrs. Elizabeth Jones, Alexander City, Alabama, offers the following to any one who will pay postage: "Christianity as Christ preached it," Herford; "The Immortal Hope," Chadwick,—these are two tract sermons; odd copies of the *Housewife*, the *Advent and Review*, *Sabbath Herald*, *Hearthstone*, *Open Window* (November, 1891), *Advocate and Family Guardian*, *Ladies' World*, *Atlanta Constitution*, and others.

Miss Louise Brown, 9 Louisburg Square, Boston, will send the *Unitarian*, the *Unity*, the *Pacific Unitarian*, *Our Dumb Animals*, each month to any one desiring them.

Miss Rosamond Lang, 8 Brimmer Street, Boston, offers *Littell's Living Age*, 1894-95.

Miss L. Freeman Clarke, Jamaica Plain, Mass., offers: "The Heir of Redclyffe," "Henrietta's Wish," "Stray Pearls," and "Our New Mistress," Miss Yonge; "Cranford"; Miss Procter's "Poems"; Macaulay's "Lays of Ancient Rome"; "The Lady of the Lake"; a small "Life of Washington"; several books with devotional selections,

suitable especially for invalids and elderly people; a "Life of Charles Sumner"; "Ivanhoe," 3 copies; "Selections from Brown-ing"; "The House of Seven Gables"; "The Schönberg-Cotta Family." Also several copies each of "The Life and Times of Jesus," "Essentials and Non-essentials in Religion," "Sermons on the Lord's Prayer," and "Anti-slavery Days," by James Free-man Clarke.

I will lend the following books to any one who will pay *return* postage. Books to be kept one month.

"Black Beauty"; "Mona's Choice," Mrs. Alexander; "Won by Waiting," "Knight Errant," Edna Lyall; "Two Years before the Mast," R. H. Dana, Jr.; "The Last Days of Pompeii," Lord Lytton; "An Auto-biography," Anthony Trollope; "Averil," Rosa N. Carey; "Oliver Twist," Charles Dickens. Address M. L. Pedigo, The Hol-low, Patrick County, Virginia.

REQUESTS.

READ DIRECTIONS AT BEGINNING OF BOOK CLUB BEFORE WRITING.

Libraries.

Standing requests for libraries from:—

Mrs. O. A. Langston, Sidney, Comanche County, Texas;

Mrs. C. S. Stowell, Magnolia, Boulder County, Colorado;

Mr. Davis M'Carn, Anamosa, Iowa;

Mrs. D. Jayne, Cayuta, Schuyler County, New York;

Mrs. Emma Miner, Lisbon, New Hamp-shire;

Stephen D. Rhoden, La Pine, Crenshaw County, Alabama;

Mrs. Isadore E. Rice, Oakland, Oregon.

Those who send offers and requests for the Book Club will do us a kindness by noting the following suggestions: 1. Please write very clearly. 2. Do not use a pencil. 3. Do not use contractions, especially names of States (as Cal. and Col. for California, Colorado). 4. Write on one side only of the paper. 5. Do not forget to give your full address. (The State is now and then omitted.) 6. Do not send matter for the Book Club to Miss Clarke, but to Mrs. Nichols, the Book Club secretary.

Will those who send books either to libraries or individuals kindly inform themselves now and then whether their correspondents receive or see *The Cheerful Letter*? If not, these correspondents have no opportunity to ask for books offered in the paper.

The Book Club secretary asks for offers of the following periodicals, to be printed in the Book Club: the *Atlantic*, *Century*, *Scribner's*, *Harper's*, *Littell's Living Age*, *Arena*, *Forum*, *Popular Science Monthly*, *Ladies' Home Journal*, *Babyhood* (The Mother's Nursery Guide), *Outlook*, *Christian Register*, *Pansy*, *Youth's Companion*, *Harper's Young People*, *Dumb Animals*, *Every Other Sunday*, the *New World*, *New England Magazine*, *Contemporary Review*, etc.

Mrs. W. F. English, superintendent of work among Miners' National Woman's Christian Temperance Union, sends request that literature and leaflets suitable for miners and their families be sent to the following addresses: Mrs. L. Learned, Rouse, Huerfano County, Colorado. She distributes reading matter to 250 miners and their families. Mrs. Adam Miller, Crested Butte, Gunnison County, Colorado. She is trying to supply 200 miners with literature. Mrs. Mary S. Meredith, Boulder, Colorado.

I should like to have some offers of the *Christian Register* or the *Outlook*. If any one who takes either of these papers is willing to send it away weekly, after reading, I can *probably* furnish addresses at once. Write to Miss L. Freeman Clarke, Jamaica Plain, Mass.

I am twenty-two years old, and live in a lonely prairie country in Nebraska. We have not raised any crop to speak of for three years; and, as we are farmers and depend wholly on our crops for everything, you may imagine we have not had much money during that time. We do not want, but have been obliged to give up most of our reading. I and my brother live at home with our widowed father. We are all very fond of reading. Kind friends have sent us reading lately, but we cannot expect them to do so much longer.

There are several other families here as fond of reading as we are, and we always pass all our reading on to them. If you

could send us some, even a little, it would be thankfully received,—any kind of good, interesting reading, stories, magazines, household papers. Miss Annie Jensen, Naper, Boyd County, Nebraska.

Mrs. Dobell, Charnwood Grove, Earnestville, Florida, will be glad to receive the *American Field*, *Forest and Stream*. If a few weeks old, will still be of interest to her husband.

Reading matter of all kinds is much appreciated. We are living entirely alone and cut off from social intercourse, one of us a partial invalid.

My husband's mother, Mrs. M. M. Wornack, was a member of your circle; and, since her death in January, I feel as if I would like to join you. The paper and letters gave her such great pleasure, I would like to keep up some connection with *The Cheerful Letter* friends. She had asked for *Harper's Bazar*. I would be glad to receive it. As I am very much alone, any reading matter will give me pleasure. Mrs. Jas. W. Wornack, Farmville, Virginia.

Mrs. Hosea Langley, Cheyenne, Osborne County, Kansas (formerly Augustine, Logan County), would like religious reading, denomination not specified.

Mrs. Hetta A. Hayes, Stem, North Carolina, desires "Queechy."

Mrs. F. C. White, Greenville, Washington County, Oregon, asks for "Bonnyborough" and "Sights and Insights," by Mrs. A. D. T. Whitney.

"Child's History of the United States" is asked for by Mrs. B. M. Kirgan, Amelia, Ohio.

James H. Cox, Isabel, Lane County, Oregon, an elderly man and great invalid, will be very thankful to receive reading matter.

Charles De Roche, living in a very remote place, will be glad of reading. Post-office address, Waterloo, Oklahoma.

"The Parisians" and "Harold" (Bulwer?) are asked for by Mrs. Eva D. Hudson, Tennessee Colony, Texas.

Mrs. Emily A. Downing, Portsmouth, New Hampshire, would like to receive the *Youth's Companion* after it has been read.

Dear *Cheerful Letter* Friends,—It has long been my wish to write and thank those who so kindly responded to my request for literature made more than a year since. One kind lady has sent me the *Ladies' Home Journal* regularly every month. I can never find words adequate to express my thanks. I think that, when the Saviour makes up his jewels, the brightest gems will be those charitable souls who "remember the poor" in isolated country places, whose lives are lonely and whose days are spent in toil. Another good Christian lady sends magazines and books nearly every month. The magazines especially are read with delight by the children of three families.

We are not situated so that we can attend any church more than two or three times through the year; and, as for a Sunday-school, we have one in the neighborhood about two months of the year. So, you may be sure, any book or magazine which has been sent has redeemed many a lonely hour. *Munsey's* and *St. Nicholas* have been received from Mrs. Sturtevant and Miss Alice Adams, also a very kind letter from the latter, which I will reply to when I can procure stamps for postage.

I wish that I could write to each one who has sent books, but we have lost the address of a good many of them, and they may think us very ungrateful to enjoy their kindness and give no word of thanks; but, I assure you, everything that has been received or that they can spare in the future will be most thankfully received by Genevieve S. Graves, Centreville, Wilkinson County, Mississippi.

Mrs. T. J. Philpin, Coalgate, Indian Territory, lives in a mining town of six or eight thousand population, the majority being a very neglected class of Italians, Bohemians, Germans, and French, whom she especially desires to reach. Reading matter in either of the above languages she can use to good advantage, and help many idle men pass pleasant hours.

Will the lady who has so kindly sent the *American Kitchen Magazine* to Mrs. James Newcomb, Sayres, Bexar County, Texas, please send her her address?

THE MOTHERS' COUNCIL.

HOW TO REASON WITH CHILDREN.

(Continued.)

"Suppose you were a general," said Mr. Grant, "and suppose that you ordered one of your soldiers to fire, and he would not fire, what would you do?"

"I'd shoot him," said Jasper.

"But suppose he said it was not the right time to fire," rejoined Mr. Grant, "and that he was going to fire as soon as the right time came?"

"I'd tell him," said Jasper, "that it was none of his business whether it was the right time to fire or not, and that, if he did not fire when I ordered him to, I'd shoot him. Or, at least," said Jasper, softening a little, on reflection, "if I did not shoot him, I'd put him in a prison, if there was a prison there."

"That's just what I should do if I was a general. And it is just so with boys. If they don't obey me, when I have a right to command them, I have to punish them to make them obey. Now, it is very hard for us to do that to anybody that we like. If I did not like you, I would as lieve have you go with me to London as not. Then, if you did not obey me, I could punish you and make you obey, and not care anything about it. But, as it is, it would be very hard."

Jasper did not know exactly what to say in answer to this, so he was silent. Presently Mr. Grant added:—

"It is just so with your mother. She loves you so much that she cannot bear to punish you and make you obey her; and so you take advantage of that, and disobey her more and more."

Jasper continued silent.

"I think it is rather ungenerous myself," said Mr. Grant, "for you to do so; but I suppose you think it is right."

"Why, no," said Jasper, hesitatingly,—
"no, I don't exactly think it is right."

"It would not be exactly so in London," said Mr. Grant; "for I should make you obey, however hard and painful it might be for me."

"But, grandfather," said Jasper, "I will certainly obey you all the time, without giving you any trouble."

"You think so," said Mr. Grant, "and I

have no doubt myself but you would learn after a time to obey me; but we should have some trouble at first."

"Jasper," said Mr. Grant, "you can tell Thomas that he is to have the carriage ready at two o'clock. I shall be at the bank at that time. Thomas will come there for me. When the carriage is ready, you must get into it, and let Thomas drive you down."

"Yes," said Jasper, "only I'll ride outside with Thomas."

"No," said Mr. Grant, "I had rather you would ride inside."

"Why can't I ride outside?" said Jasper.

"Suppose you were a general," replied Mr. Grant, "and you ordered a soldier to fire; and if, instead of obeying, he stopped to ask you *why* he must fire, what would you do?"

"I'd tell him it was none of his business," replied Jasper. "And if he did not fire at once, when I ordered him, I'd shoot him."

"Ah! now, Jasper, be a good boy," said his mother, "and do as your grandfather says. He has a good reason for not wanting you to ride outside. He is afraid that you will fall off or something."

"Oh! there's no danger at all," said Jasper.

"No," said his grandfather. "I don't think there is any danger of his falling off."

"Then what is the reason?" asked Jasper.

"I never give reasons for a command till after it is obeyed," said Mr. Grant. "I give you the order to ride inside, but I don't suppose that you will obey me. You can do as you please. I shall not be here to see. If you ride inside, you will obey. If you ride outside, you will disobey. Do whichever you think best. So now go and tell Thomas to have the carriage ready at that time."

When he arrived at the bank, Jasper got out, and went up to find his grandfather.

"Well, grandfather," said Jasper, as they were walking downstairs, "I obeyed you."

"Did you?" said Mr. Grant. "Did you ride in the carriage?"

"Yes, sir, I did," said Jasper: "I rode inside all the way."

"Then I was mistaken," said his grandfather. "You are rather a better boy than I thought you were: it seems you *can* obey.

I did not know that such a thing was possible with you. However, I am very sure that you will disobey me before long. You will see. But now we must get you some clothes to wear at Lendon."

On the way up town Jasper asked his grandfather if he could tell him *then* what the reason was why he was not willing that he should ride outside coming down.

"Certainly," said his grandfather: "I am perfectly willing to tell you now. You see it makes all the difference in the world whether a boy asks the reason for a command before he has obeyed it or afterward."

"Why does it make so great a difference, grandfather?" asked Jasper.

"The reason is," said his grandfather, "that, when a boy asks the reason for a command before he obeys it, it is not because he thinks there is a good reason, and wishes to know what it is for information, but only because he wishes to argue about the command instead of obeying it. He asks why only as a way to starting a discussion. But, after the command is obeyed, then it is different. If he asks the reason then, it is because he really wants to know. It is too late, then, to argue about it."

"Well, I do really want to know, grandfather," said Jasper, "why you were not willing to let me ride outside."

"It was because I knew your mother would be afraid you would fall off," said Mr. Grant.

"But, grandfather, you said there was no danger of my falling off."

"True," rejoined his grandfather, "I did not think there was any danger of your falling off; but I knew that your mother would think there was danger, and that she would be more or less anxious about you all the time. So I chose to have you ride inside, in order to save her that anxiety. I suppose you don't care whether your mother is anxious about you or not, but I do."

"Oh, yes, grandfather," said Jasper: "I care, I'm sure."

"I'm glad if you do," said his grandfather. "Boys ought to care. They ought not only to avoid doing things that are really dangerous, but they ought not to do anything that their mothers think is dangerous, no matter whether, in thinking so, their mothers are mistaken or not. You see

ladies are naturally timid. Sometimes they are unnecessarily timid; and it is the duty of men, and even of boys, to protect them not only from danger, but also even from fear."

"At least, that is what all generous-minded men think," continued Mr. Grant. "But you are young yet. I don't know that you are old enough to think of such things at all. How old are you?"

"I'm almost nine," said Jasper.

"Almost nine!" repeated Mr. Grant. "That's pretty old. I did not know that you were so old as that. Yes, I should think you were old enough to have some of the feelings of a gentleman. Don't you sometimes feel a little beginning of a desire to do something to save your mother from pain, and make her happy?"

"Yes, sir," said Jasper, "very often."

"Well," said Mr. Grant, "those are the beginnings of manly feelings in you. They will increase, you will find, and grow stronger and stronger, the older and more manly you grow. And now you understand, very well, don't you, why I was not willing you should ride outside."

"Yes, sir," said Jasper.

"You are in a condition to understand it now," added Mr. Grant; "but you could not have understood it at all at the time. Your mind was not in a condition to take it in. If I had given you the reason, you would have gone to arguing with me against it. And now, after we get to London, when I give you a command, always obey it first, and ask the reason of it afterward. If you ask me the reason before you obey, I shall not give it to you. You must obey because I command you; and, if you don't obey, I shall have to make you obey, or, at least, to punish you for not obeying, and that will be very hard for me."

"Ah! but I *will* obey you," said Jasper.

"I hope you will," said his grandfather. "And now which way do you think we had better go to get to London?"

"Are there two ways?" said Jasper.

"Yes," said Mr. Grant: "we can go by the Housatonic road or by the Hudson River road."

"Let us go by the Housatonic road," said Jasper. "I never went that way."

"Very well, we will," said Mr. Grant.

So that afternoon they went to London by the Housatonic road. Through the whole course of the journey Mr. Grant pursued the same policy in respect to the treatment of Jasper that he had adopted in New York. He threw upon him the responsibility of determining a great many minor questions in regard to the details of the journey. He sent him to buy the tickets, and then let him keep them both, and show them to the conductor when he came round to call for them; and thus, in a variety of ways, he furnished occupation for Jasper's mind, and kept his powers and faculties in a state of constant activity.

Jasper enjoyed the journey very much indeed.

We are sorry to hear of the death of Mrs. Lizzie Bean, Hartland, Maine, and Mrs. M. M. Wornack, Farmville, Virginia.

Mrs. Dora Rhodes has moved again, and we have not yet received her new address.

Mrs. A. R. McCorkel, Huntley, Nebraska, asks for *Methodist* literature and periodicals. (She does not wish to receive the *Christian Leader*. Is some one sending this paper?)

The editor asks those who are sending periodicals to let the recipients know from whom these favors come. If this is not done, it may cause inconvenience in case the latter is obliged to move. To receivers we venture to add: Please, dear friends, hold on to these addresses. Do not lose them quite so often, expecting us to look them up for you. Do not, to save yourselves a *little* trouble, give us a good deal.

Though to the Crucified himself the crucifixion was but rebirth into higher life, yet to us it is his withdrawal into the invisible, and the necessary close of his historic revelation.

If Jesus of Nazareth, in virtue of the characteristics of his spirit, holds the place of Prince of Saints, and perfects the conditions of the pure religious life, he thereby reveals the highest possibilities of the human soul, and their dependence on habitual communion between man and God.—*Martineau*.

AMUSEMENT COLUMN.

FLOWER FATE.

Procure a quantity of cards, each with a separate flower painted upon it. In a book write the meaning of each flower, and then let a person choose any number of cards. You must look out the meaning of each, and ingeniously combine the whole into one sentence. A more beautiful design for a fair or a social party is the arrangement of natural flowers in small fate bouquets, some one person arranging their accompanying oracles beforehand. Then let the person seeking to know his fate select a bouquet.

Alyssum (Sweet).—Worth beyond beauty.
Anemone.—Forsaken.

Apple.—Temptation.

Aster (China).—Variety. Afterthought.

Azalea.—Temperance.

Bachelor's Buttons.—Celibacy.

Balsam, Red.—Touch me not. Impatient resolves.

Balsam, Yellow.—Impatience.

Barberry.—Sourness of temper.

Bridal Rose.—Happy love.

Broom.—Humility. Neatness.

Bud of White Rose.—Heart ignorant of love.

Buttercup.—Ingratitude. Childishness.

Butterfly Weed.—Let me go.

Cactus.—Warmth.

Calla, Æthiopica.—Magnificent beauty.

Camellia Japonica, Red.—Unpretending excellence.

Camellia Japonica, White.—Perfected loveliness.

Candytuft.—Indifference.

Carnation, Deep Red.—Alas for my poor heart!

Carnation, Striped.—Refusal.

Carnation, Yellow.—Disdain.

Cardinal Flower.—Distinction.

Celandine.—Joys to come.

Cherry-tree.—Good education.

Chicory.—Frugality.

Chrysanthemum, Red.—I love.

Chrysanthemum, White.—Truth.

Chrysanthemum, Yellow.—Slighted love.

Clematis.—Mental beauty.

Clover, Red.—Industry.

Clover, White.—Think of me.

Columbine.—Folly.

Daisy.—Innocence.

Dandelion.—Rustic oracle.

Fern.—Fascination.

Geranium, Rose-scented.—Preference.

Geranium, Scarlet.—Comforting. Stupidity.

Geranium, Silver-leaved.—Recall.

Geranium, Wild.—Steadfast piety.

Golden-rod.—Precaution.

Heath.—Solitude.

Heliotrope.—Devotion. Faithfulness.

Hepatica.—Confidence.

Honeysuckle.—Generous, devoted affection.

Houstonia.—Content.

Hydrangea.—A boaster. Heartlessness.

Iris.—Message.

Lady's Slipper.—Capricious beauty. Win me and wear me.

Laurel.—Glory.

Lilac, Purple.—First emotions of love.

Lilac, White.—Youthful innocence.

Lily, White.—Purity. Sweetness.

Lily, Yellow.—Falsehood. Gayety.

Lily of the Valley.—Return of happiness.

Marigold.—Grief.

Mignonette.—Your qualities surpass your charms.

Morning Glory.—Affection.

Nasturtium.—Patriotism.

Pansy.—Thoughts.

Pea, Sweet.—Departure.

Pink.—Boldness.

Pink, Carnation.—Woman's love.

Primrose.—Early Youth.

Rose.—Love.

With this queen of flowers we must end.

ANAGRAM.

Until to wake her slumber—

Which ere she by the sleep was—

A gallant knight with true love—

Kissed all her sleep away.

Why is an author a curious animal?

M. R. CASE.

CHARADE.

My *first* a vessel is for holding food,

My *next* all men must do, or bad or good;

My *third* a friend of history is, and holds events in place;

My *whole* aspires to rise above his mates,

As President of these United States.

S. F. C.

ANSWERS TO PUZZLES IN MARCH NUMBER.

1. Move the arms of the cross up one stone.

2. Be above meddling in a family between man and wife.

3. Good old port from Oporto for orthodox dons of Oxford.

A misprint made an e of the x in Oxford.

IMPORTANT NOTICES.

There will be a meeting of the Cheerful Letter Exchange on Friday, May 1, at 10.30 A.M., at 25 Beacon Street, Boston. All interested in *Cheerful Letter* work, whether members or not, are cordially invited to be present.

Will any minister who receives this paper do us the favor to send to our secretary names of lonely people living in places remote from schools, libraries, and churches, especially mothers living on ranches or prairies, young people without means of education, and invalids, whether grown-up people or children.

THE ATTENTION OF ALL READERS OF "THE CHEERFUL LETTER" IS CALLED TO THE FOLLOWING NOTICE:—

It is contrary to the rules of the Cheerful Letter Exchange to allow any one to make use of our paper by addressing letters, asking for money, clothing, or other articles, to those whose names are printed in the paper. This prohibition includes requests to borrow money and the offering of articles for sale. The name of any person who infringes this rule will be dropped from our list; and any one who receives a request of this description is desired by our Executive Committee to return no answer, but to enclose the letter at once to our secretary, Miss Langmaid.

Our Book Club department has grown so large that we shall ask of all who in the future write to us for books to send the name of some minister as a reference,—when possible, the minister of the church to which they belong.

We fear that some of our subscribers have the impression that by subscribing for *The Cheerful Letter* they will be sure to receive books. The Book Club has proved an attractive department of our paper; and many of our subscribers are interested in sending books to those who are unable otherwise to obtain them. But we engage only to keep the Book Club open for offers and requests, and that under certain conditions.

We remind all who send parcels or boxes with books, papers, etc., to correspondents

or to libraries, that it is absolutely necessary to write at the same time to the receiver, enclosing the receipt which shows that the express or freight charges on the package have been paid. For want of this precaution, valuable packages have never been received. It is not probable that any of our *Cheerful Letter* friends send packages without prepaying them, but it is a common mistake of the express agents to charge the receiver for a prepaid package.

N.B.—PLEASE READ DIRECTIONS AT BEGINNING OF BOOK CLUB BEFORE WRITING FOR BOOKS.

The editor receives nearly every day notes which should go to the Book Club secretary (Mrs. Nichols), the treasurer (Miss Howe), or the secretary (Miss Langmaid). This greatly and needlessly increases her work. She would therefore request all readers of *The Cheerful Letter* before they address her to be kind enough to READ THE FOLLOWING

DIRECTIONS.

SECRETARY OF CHEERFUL LETTER EXCHANGE,—Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.

TREASURER OF CHEERFUL LETTER EXCHANGE,—Miss Louise Howe, 53 Linden Street, Brookline, Mass., or 25 Beacon Street, Boston, Mass.

EDITOR OF "CHEERFUL LETTER,"—Miss L. Freeman Clarke, Jamaica Plain, Mass.

SECRETARY OF BOOK CLUB OF CHEERFUL LETTER EXCHANGE,—Mrs. W. B. Nichols, 3 Webster Street, Allston, Mass.

Subscriptions and renewals may be sent to the treasurer as above. The subscription is fifty cents a year.

Notice that requests for membership and for correspondents go to Miss Langmaid, our secretary; requests for books and offers of books, to Mrs. Nichols; and to Miss Clarke only articles for insertion in the paper (not Book Club matter). All such material should be written on *one side only* of the paper, and sent by the first of the month *before* that in which it is printed.

Those not able to subscribe for the paper, but desiring to receive it, may do so by writing to Miss Louise Howe, as above. Please give full name and address. Many of our members take the paper, in order to send it to those who are not able to subscribe for it.

Will all subscribers or receivers of *The Cheerful Letter*, whose copy does not come regularly or comes not correctly addressed, be kind enough to notify Miss Louise Howe, as above.

Send all notices of *changes of address and requests for discontinuance* to Miss Howe. Please do not send these notices to the editor, as it causes delay in the correction.